Vol. 107 No. 8 AUGUST 1945

Millennial Star

HOLIDAY time is here. Sunshine and seaside, sand and space, the good earth and the tall trees—nature calls man to her own preserves.

Now that man is released somewhat from the sordid business of making guns and bombs, he will be able to appreciate the works of God.

Who saith: "Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean until the Lord come; for not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light and the moon shall be bathed in blood, and the stars shall become exceeding angry. Doc. & Cov. 88:86,87.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

Vol. 107 No. 8 August, 1945

The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year. 2s. per quarter. Single copies 8d. each.

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For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wickedness in high places
Ephesians Chap. 6 v. 12

What Now?

Events move with startling rapidity. While each pursues his own little (and, to himself, important course of action) history is made in titanic happenings. The War for Freedom in Europe is over. In the East the end appears considerably nearer. Nations of the World have met and evolved the (eternal?) Peace Charter. A great leader, probably America's greatest has died, and that nation's rule has passed into the hands of an unknown.

England, almost traditionally Right, has swung completely and definitely Left. Politicians, called previously Statesmen—some great—some less great—who had worked unitedly for the common cause of Freedom for five years, have just as unitedly joined in the paradoxical game of "mud-slinging" to accomplish their ends. Thus have come over three-hundred new Commoners to sit in the Seat of Empire and set about the task of governing this important nation.

So, Man, what now?

"It's all over." Haven't you heard it? Said—unsaid—sensed—felt—seen. It's about. It's in the atmosphere. The lights are up in London. Look at the faces in the crowded thoroughfares. There is no shadow of dreadful expectancy over them now. The skies are clear. The 'plane's roar has no evil significance now. How swift is the transit accomplished from fear to freedom—from dark to light?

The Great sit in solemn conclave now. To win the peace with word weapons. I am a Christian. Christ said:

"Ye shall know the truth and the truth shall make you free!" He also said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

So Man, what now?

WHAT HAS THE CHURCH TO OFFER?

By President J. Reuben Clark, Jr. *Of The First Presidency*

Address delivered at the Friday afternoon session of the 115th Annual General Conference, April 6, 1945, in the Assembly Hall, Salt Lake City, Utah

A PART of the obligation of the presiding officer at these conferences is that he shall take his turn in speaking to the people. For that reason I wish to fulfill my duty and try to say something to you that may be helpful and encouraging and to the furtherance of the cause of the Lord. I sincerely trust that while I speak I shall have with me the benefit of that spirit which has been poured out in such rich abundance upon us today . So many themes have been touched, that we might further discuss, that it is a bit difficult to know what one might most profitably do.

To the man who says, "What has the Church to offer in times like these?" we might perhaps, without being too cruel, say: What is to be offered to the man who jumps off the house and breaks his leg? Well, we can mend his leg, but it will always be a mended leg; but we have also to offer to the man the advice, do not jump off the house again.

And so to this war-torn world, war-torn from the beginning, we have to say to such a questioner: What has the Church to offer? The Church has to offer to you, and to the world, and has offered to you and to the world, the principles that had they been accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible. We bring you that message, the message of this day and age of the world. Do unto others as thou wouldst be done by contains the rule which ought to guide us as members of a community and as one of the family of nations.

IN these days of terrible trial and stress the question is frequently repeated by those who lose their dear ones under circumstances that ten years ago were not believed possible. These dear ones sometimes write and say: I hope that God will forgive me for the things that I am having to do. The parents want to know what is the answer to that fear. I would like to read to you what the First Presidency said on April 6, 1942, four months after the attack at Pearl Harbour.

In this terrible war now waging thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D. & C. 42:46.) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and motion eternal forces they do not comprehend and cannot control. God, in his own due time, will pass sentence upon them. "Vengeance is mine; I will repay, saith the Lord," (Romans 12:19.)

I have no doubt of the truthfulness of the theme developed by Brother Callis, that those who die as described by Moroni, will not be held guilty of the death of their brethren, and they will have opportunity to go on to salvation and exaltation in the celestial kingdom.

I WOULD like to say a word about the returning soldier, that being a question about which we all talk and hear so much. I said something about postwar planning at the last conference and

pointed out that we could and should plan to bring our soldiers back to homes of purity, chastity, and of righteousness, and that it took no worldly position, no wealth, to carry on that postwar planning. I want to add just a word along that line today.

These boys out in the field have placed before them constantly, achievement and the value of achievement in the destruction of human life. The thing for which they now receive praise, the things for which they work to get commendation, are unknown to us in our lives of peace. When they return they will bring back with them, of necessity, something of those urges that led them to their achievements, and we are going to be cold, however warm we try to be, to those achievements which do not fit in with the gospel, nor with our methods of life.

To bridge over the time when they return as heroes for achievements in war, until they may resume their peace-time occupations and become heroes in peace and in peaceful occupations, to bridge that over is one of the tasks we shall have to undertake and to which we must give our best effort and best thought. I am not thinking of the temporal side of the bridge-over, I am thinking of the spiritual side, and what that means; and in that connection it seems to me that they who are to play the greatest part are the mothers, the wives, and the sweethearts of those who return.

When all is said and done it will be our sisters who must take on that great load and that tremendous responsibility. Radio programmes, magazines, and newspaper columns are more and more filling with instructions about how to treat our returning soldiers. All the deductions of modern psychology, and its kindred mental sciences are paraded for the guidance of the wives, the mothers, the sweethearts, in meeting, winning, and holding the boy back from the war. But I would not exchange the unerring, inspired instinct of a good woman, fired with mother love, or wife love, or the love of a loyal, chaste sweetheart, for all that men have ever written. The boys say they do not wish to be regarded as problem children. They want to get home and enter again the family circle, and in its sacred precincts again to take up life and forget hate, carnage, and death. I believe their cry will be, "Let us live again in love"; and you mothers, wives, and sweethearts can bring to them this blessing. None other can. So in this crisis we turn to the women of the earth to save them and to save us men from ourselves. So it has been, in reality, in every great world crisis, however much it may have seemed otherwise. Yours, you sisters, has been the loyalty that has never wanted; your courage has not failed, has not been daunted, whatever the odds. You have often recognised a lost cause long before your men folks; you frequently have seen victory long before it came within the vision of those who battled. Your joy and tenderness and fortitude have succored the wounded and eased the passing of those who are called beyond. You never fail in kindness and mercy; your love endures forever. May God bless you, for you are angels of mercy. So, you mothers, wives, sweethearts, take into the sacred precincts of your heart around the altars of your homes these souls wounded in body, in mind, in spirit, and heal them as you alone can.

There is much talk nowadays about democracy. I do not know of any democracy in the world. There are liberal monarchies, and there are republics. We are democratic in our concepts in the Church, but we are not a democracy; we are a kingdom, the Church and kingdom of God on earth; and our guidance and our direction comes and must come through the head of the Church, who always has been possessed of the Spirit of the Lord and of his inspiration, and his revelation. So it will always be.

President Joseph F. Smith said to President Grant, shortly before President Smith died, "the Lord knows whom he wants to be president of the Church, and he never makes a mistake." The Lord has laid down the rule and the regulation by which that president of the Church is chosen.

It is for us of the priesthood and for us the members of the Church to hearken and to obey in matters which the president of the Church directs, and to see to it that we do not modify in any laid down. God grant that we may all be faithful to the end, I humbly pray, in the name of Jesus. Amen.

MARRIAGE AND DIVORCE

By President David O. McKay *Of the First Presidency*

Address delivered at the Saturday morning session of the 115th Annual General Conference, April, 8, 1945, in the tabernacle — Salt Lake City, Utah —

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (Mark 10:2-5.)

RECENTLY, I heard President Grant express grave concern over the apparent increase of the number of applications for the severance of marital bonds. His concern and fears that there is a growing laxity in the minds of young people with respect to the importance and sacredness of the marriage covenant suggest the topic "Marriage and Divorce" to which I now invite your attention.

Adjustments to be made by newly married couples when young husbands now in the armed forces return to civilian life suggest another condition that makes such a consideration not wholly intimely.

In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort. Mark's account of Jesus' answer to the Pharisees on divorce sets forth the Saviour's attitude toward this vital question.

A careful study of this text, and other references that he made to marriage and divorce, leave little doubt that Jesus set forth the lofty ideal that marriage is of divine origin and that the marriage bond should be held sacred.

This lofty ideal of marriage is confirmed by modern revelation, and is recorded in the Doctrine and Covenant as follows:

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

And that it might be filled with the measure of man, according to his creation before the world was made. (D. & C. 49: 15-17.)

WHEN the Pharisees, seeking to justify the granting of divorce, cited the fact that "Moses suffered to write a bill of divorcement and to put a wife away" on the ground of "some uncleanness," Jesus answered:

. . . For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Mark 10:5-9.)

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

Unfaithfulness on the part of either or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of

the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage.

On the other hand, to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation.

MARRIAGE is a sacred relationship entered into for purposes that are well recognised—primarily for the rearing of a family. It is claimed by some careful observers that our present modern life tends to frustrate these purposes. Writes one:

Modern living conditions contribute to these frustrations. Formerly a married woman had a home to care for, often several children. Today, in many parts of our country, a married woman continues either to follow her vocation or to spend her time seeking new stimulations—no children to care for—no house to clean no meals to cook. Under such a condition her leisure time activities become her all-terests—interests which often lead her away from her husband rather than to him.

Twenty-four years ago when the steamship "Marama" dropped anchor outside the coral reef that surrounds the island Rarotonga, a passenger desiring to go ashore asked the captain why he did not sail nearer to the wharf. In answer the experienced seaman mentioned teacherous waters and pointed to an engine of one ship, the "Maitai," and to the bow of another, still protruding out of the water—both carrying mute evidence of the danger of anchoring too close to the shore of this coral-bound island. "We anchor here," said the captain, "because it is safer to avoid being dashed to pieces, as those two vessels, on those dangerous reefs."

A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

THOUGH statistics indicate that there is a much lower divorce rate in the Church than in the nation, yet there is cause for concern over the number of marriages annulled annually in the divorce courts.

With the assistance af the Presiding Bishop's office and Professor Roy A. West, I have before me a comparison of marriages and divorces in the Church from 1920 to 1924. It sets forth the fact that though there are fewer divorces among couples married in the temples and by stake and ward authorities than by civil officers and other churches, yet divorces are increasing even in the Church.

For example, during the period 1920-1922 there was one divorce for every 38.24 marriages among couples married in the temples and by stake and ward authorities, but there was, during those same years, one divorce for every 13.20 marriages among couples married by civil officers. Comparatively, that ratio continues throughout the twenty years, as you will note by the following taken at random: (The first figure will be the Church marriage; the second the civil marriage.)

1923 to 1925—one divorce to every 33 marriages; one divorce to every 15 marriages.

1935 to 1937—one divorce to every 28 marriages; one divorce to every 12.52 marriages.

1938 to 1940—one divorce to every 26.61 marrages; one divorce to every 10.13 marriages.

Last year there was one divorce for every seventeen marriages among couples married in temples by stake and ward authorities, and one divorce for every 6.9 (we will say seven) marriages among couples married by civil officers. There is cause for concern over the increase of divorces in this country and even in our Church.

THERE are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunity for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to

feel an inspiration always, as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

SECURITY

A child has the right to feel that in his home he has a place of refuge, a place of protecton from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfilment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his devolopment than material advantages.

Divorce almost invariable deprives children of these advantages.

HOW TO LESSEN THE BREAKING UP OF HOMES

1. Substitute the present tendency toward a low view of marriage by the lofty view which Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realise that marriage involves obligation, and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

3. The number of broken marriages can be reduced if couples realise even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes:

No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labour and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven.

4. Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is consummated it is necessary for the young man and young woman first to obtain a recommend from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they are as young people going to assume, emphasizing all the safeguards that have been named before. There in the presence of the priesthood the young people receive, before they take upon themselves the obligation, instruction upon the sacredness of the duty which is before them; and furthermore, whether or not they are prepared to go in holiness and purity to the altar of God and there, seal their vows and love.

5. Finally, there is one principle which seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among the Latter-day Saints. It is a common saying throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. In the Church of Christ there is but one standard of morality. No young man has any more right to sow his wild oats than has a young girl. She is taught that second only to the crime of taking human life is that of losing her virtue. And that is the ideal among young men. That young man who comes to the bishop and asks for a recommend to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

CONCLUSION

FOR the proper solution of this great problem we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God," that only under the most exceptional conditions

(Continued on page 256.)

COVETOUSNESS

By JOHN W. SMITH

Of St. Albans Branch, London District

"THOU shalt not covet" says the Tenth Commandment, but we find it very difficult to observe in this world of haves and have-nots.

During the early days of the "American Invasion of Britain" the invaders brought with them some of the encouragement we needed after years of not-very-splendid-isolation, dark years when we had to struggle to keep our homes going, to keep our country's heart beating, to keep alive our faith and hope of better days, to keep the wheels of our church organisation turning.

After generations of nursing by the elders from America, we had had to stand on our own feet, and most of us took pride in the opportunity gven to us of greater service. But oh, how we longed for the "touch of a vanished hand," that intriguing, captivating (and, to some people, nauseating) American accent and that American ability to get things done! And now, here they were again, many of them the elders we once knew, but this time in uniform, with little time to spare for the problems of branch organisation, having a more deadly task to fulfil.

Yes, it was very refreshing to see them again and to hear them speak occasionally in our meetings, and to realise that it was **our** turn to minister to **their** needs, socially and spiritually. With a rather motherly feeling the British mission took them to her heart (more than motherly in some cases!) and experienced the joys of motherhood in giving them homes to come to—and a real welcome—and the sorrows of motherhood in watching one or two of the weaker ones slowly falling prey to the worldly temptations which attract the average soldier. In return these fine young Americans brought us the strength of their testimony and revived memories of the "good old days".

One other thing they brought was the "Church of the Air". A rumour spread, and was followed by an announcement in the "Star," that the Tabernacle Choir and the Spoken Word were being broadcast on the American Forces programme, and we thrilled as we listened to the Church—**our** Church—taking her rightful place on the air. Alas! it was for only a few weeks, and then it was submerged in the common run of Sunday Serenades. But oh! how it made us envious! how we coveted the opportunities enjoyed by the Saints in America of attending **their** super conferences and listening regularly to such radio programmes as these! How we wished we were more numerous, for it seemed each one of us held at least one office, while some had multiple responsibilities and we coveted the leisure moments of the average member in America, although we found joy in giving our best in the duties we were called upon to perform. How we began to say to ourselves, "I hope we are soon called to Zion" and so we comforted ourselves by wallowing in wishful thinking.

So, in a sense, many of us are envious or covetous. But is this kind of envy or coveting a breach of the commandment? I think not. Let us examine the text a little closer:—

Exodus 20:17. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor anything that is thy neighbour's."

If your neighbour has a better house than yours (or, in these days, if he has a house at all!) and you say to yourself "I'm going to get a house like that"—is that wrong? No! It only becomes wrong when you set out to deprive your neighbour of **his** house. In other words real covetousness is a forerunner of stealing.

There are plenty of men, single and married, who covet their neighbour's wife. The single man persuades himself that she was meant for him, and that only an unkind fate led her to marry his neighbour. The married man, justly or unjustly, compares his neighbour's wife with his own and persuades himself that they both chose the wrong partner. And covetousness of this kind leads to the sin of adultery which again is a form of stealing. (But then all sin is stealing in one form or another—just think it out for yourself, how, by all kinds of sin, you steal happiness from your fellow-men, from your family, your children.)

If envy and covetousness urge you to take from your neighbour anything that is his you are breaking the commandment, but if it makes you ambitious to create for yourself something as good as your neighbour has, then it's a pretty healthy kind of envy, especially if it makes you work to provide something better for someone else, such as your wife or your branch.

So it is in the wider field of international affairs. If the have-nots by comparing their lot with the haves, are led to improve their own within their own realm no harm is done. But if they seek to deprive other nations of their lands, their goods, their freedom, then what can be the result but war.

What is the antidote for the temptation to covetousness? I think it lies largely in the observance of the law of tithing. Did you read the report in the paper recently of what was said at the Church Assembly:—

"If all Church people increase their contributions to the Church by the price of half-a-pint of beer or a fifth of an ounce of tobacco, or by half the cost of the cheapest cinema ticket, it would add more than £3.000.000 a year for the maintenance of religion."

That was the estimate of Lt.-Col. F. H. L. Oldham, of Lichfield, at the resumed session in Central Hall, Westminster, yesterday, of the Church Assembly.

Discussing the budget for the coming year, he suggested that churchgoers should give at least one per cent. of their income to the Church.

Pointing out the big increase in incomes generally, Lt.-Col. Oldham said he was ashamed that in his parish they had had to ask the ordinary people for a contribution of a penny a week. If all Church people increased their weekly contributions by sixpence only, that would bring in an annual sum of £3,000,000.

And remember, he added, sixpence is less than the price of half-a-pint of beer; it is the price of only one-fifth of an ounce of tobacco; and it is less than half the cost of the lowest-priced ticket at the cinema.

People are ready to spend money on the nourishment, exercise and recreation of their bodies and minds, but they seem not to recognise that they have a spirit, which also demands nourishment, exercise and recreation!

Note the plea for one per cent. Doesn't it make you proud of your greater willpower, of your greater interest in the welfare of God's Church that you can give ten times that amount?

Note, too, the suggestion that churchgoers should cut their drinks, smokes or cinemas to provide the one per cent. Doesn't it make you proud of your membership in the Church which preaches the Word of Wisdom, the warning of God our Father that all men should abstain from strong drink and tobacco?

If you're interested, just compare your budget with that of a man or woman in similar circumstances, earning the same salary, who drinks and smokes. You'll find out which is the better off. You know as well as I do that even the moderate smoker and drinker today spends more on these things than you and your branch president in tithes—and the smoker loses in health while you gain physically and spiritually.

Let other people pay their tribute to their idols, the idols of worldly pleasure—to alcohol, tobacco, cinemas (for men make idols of these things when they become indispensable to them) and you—you pay your tribute to your ideals as personified in your God and your Church, and gain for yourself the testimony that God keeps his promise and opens "the window of heaven" to "pour out a blessing that there shall not be room enough to receive it".

THE L's OF LEADERSHIP

By DR. ADAM S. BENNION

LEADERSHIP can be developed. Men and women grow under assignments as they respond to the calls made of them, and as they cultivate the spirit of the Lord to guide them they take on an added strength. Let us consider briefly four suggestions which may help all of us to develop. These considerations I label "The L's of Leadership."

I.

THE first one is to **Live** the Gospel. Teachers in nineteen hundred years have found no substitute for that dynamic challenge "Come follow me." There is a contagion about example which carries a rare power. This truth is echoed again and again in the Holy Scripture. Ponder for a brief moment these declarations:

James 1:22-25

22. "But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. "For he beholdeth himself, and goeth his way, and straight-forgetteth what manner of man he was.

25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a **doer of the work, this man shall be blessed in his deed.**"

II. Peter 1:5-10

5. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge

6. "And to knowledge temperance, and to temperance patience; and to patience godliness;

7. "And to godliness brotherly kindness; and to brotherly kindness charity.

8. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. "But he that lacketh these things is blind and cannot see ajar off, and hath forgotten that he was purged from his old sins.

10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"

Matthew 7:21

21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

You will teach best the principles which you most fully live. I bid you consider once more at great length the thirteenth Article of Faith. The Church has given us a great recipe for living. Let us not narrowly hold ourselves to some pet theme; rather let us endeavour to live all of the principles which we undertake to teach.

II.

THE second L of Leadership is to **Learn.** The teacher must always know more than he teaches. All too frequently workers seem to teach right up to the edge of their learning. There is always the danger of "falling over." Principles of the Gospel are so rich and meaningful there is challenge in almost every passage of Scripture. Teachers regularly should be building a fine rich backgronud in a comprehensive understanding of all the principles of the Gospel. Then each particular lesson can be fitted into its proper setting. No hurried thirty minute study just before going into class will ever result in teaching. Lessons should be matured through several weeks. They can be read early and then each day add to their enrichment and reinforcement. Life

is rich in its experiences and can offer so many suggestions along the way if lessons have been turned through well in advance to allow the opportunity.

We have already indicated that teachers should read regularly into the principles of the Gospel They should come to know our standard Church works. They should read stimulating articles in outstanding books and in the magazines which are so significantly helpful in almost every publication. Teachers should come to know a few truly good books on teaching.

Intensive study, as a regular habit, develops a power undreamed of.

III.

THE third L is the L of **Love.** It is one of the most important principles in leadership, as it is in life . There is no substitute for human affection. The teacher is a guide and the power of affection ever is greater than the power of force. The scriptures bid us to be "kindly affectioned one toward another." It is Drummond who said that "love is the greatest thing in the world." When people are affectioned one toward another there is mutual attraction between them.

Love to the heart of the child is like sunshine to a plant. Children thrive under its influence. It is perfectly natural to reach out toward those who have already reached out toward us. The real mark of a teacher is to be able so to reach out toward those who show no affection in return, and it is the children who come out of homes of rigid discipline and an absence of spiritual warmth and affection that really need the kindly guidance of teachers. One of the greatest challenges a teacher ever has is to discover a child who is hungry for kindliness, and let him come to feel the force of a friendly interest. Teachers need to remind themselves regularly.

> "For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."
>
> —John 3:16.

If you have seen Spencer Tracy in the movie, "Men of Boys' Town," you can appreciate how much magic there is in the love which can believe only the best about children.

IV.

AND, finally, the fourth L is the L of **Lift.** Leaders are willing not only to carry a big load themselves, they reach out to help others carry their loads. Life was never meant for a holiday. Men are born to carry burdens and to face tests. Discouragement is quite as natural as elation. It is the privilege of a leader to lift pupils to the higher ground of achievement.

May I illustrate by reference to the work of one of the outstanding men in the Church? I have watched him now for more than 30 years. He is one of our greatest influences for good among young people. He has distinguished himself in our Church, the nation at large, and abroad. I have heard many tributes to him. I give you this one as typical.

Sometime back it was my privilege to address a group of young folk in the north-west. At the close of the meeting a young man came forward to ask that I carry greetings back to Salt Lake City to the man who had meant so much in his life. He said that as a boy he had sat in an audience in Rexburg, Idaho, really but little concerned about what had gone on in the meeting, and then the speaker had called him to stand in that audience, and had put the question to him. "What do you plan to do with your life, Son?"

"Frankly," said the young man, "I had never really thought about that question. The challenge that came with it, and the suggestion which that good man offered me are responsible in a large part for all that I have achieved since. I am now president of a Junior College up here ,and I want you to tell Oscar Kirkham that I owe to him the urge to aspire to a worthy place in society."

Oscar Kirkham has done that service for hundreds of young men. It is the final test of all great teachers and leaders. The mark of an outstanding teacher is to leave a pupil finer and better than he would have been without the teacher's association.

"Ninety and nine are with dreams content,
But the hope of a world made new,
Is the hundreth man who is grimly bent,
On making the dream come true."

LEANING AND LIFTING

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the saint and the sinner, for 'tis well understood
The good are half bad and the bad are half good;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health;
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man;
Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.

No! the two kinds of people on earth I mean
Are the people who lift and the people who lean
Wherever you go you will find the world's masses
Are always divided in just these two classes;
And oddly enough you will find, to, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner who lets others bear
Your portion of labour and worry and care?

—Ella Wheeler Wilcox.

And so I offer as a guide to you good workers these four L's:

Live the Gospel; **Learn** its principles; **Love** both the gospel and children you teach; and finally **Lift** them up to the higher levels of living.

May the Lord bless and inspire you in the wonderful work which you are doing.

The Four Great Principles

A Parable

ONCE there was youth who felt an inner urge to express himself musically. He purchased a Jew's harp. With this crude instrument he made the air "hideous". He made no progress.

One day a noted violinist gave a concert at a music hall in a nearby city. The boy attended. He listened with rapture to the master's playing. As he listened there came into his heart the stirring thought: "To be able to play as this master plays would be the supreme achievement." The thought intensified into a conviction. He went away from the concert saying in his heart, "I believe I shall become a master violinist."

This newly awakened faith led him to think of his past crude performance on the Jew's harp in comparison with the splendid artistry of the master violinist. Out of this comparison came a deep regret for his waste time and lost opportunities. This regret helped to intensify his determination to become a violinist.

He resolved to register at the school of the master. Under the instruction of the master, the boy became completely awakened to the sublimity of real music. This intensified spirit of music drove him irresistibly onward and upward to the heights of artistic achievement.

It is a simple story. You can find one just like it in any department of human aspiration and striving. For in this parable are mentioned the four basic principles of all progress taught by the world's one perfect Teacher.

The divine Master sought by the inculcation of these four basic pripciples to enlighten, purify and ennoble mankind. By revealing in his own perfected character the highest pattern of life, he moves his people to have faith in that standard of life as the most desirable of all things. That awakened faith moves them to repent or turn from lower ideals to the higher one; by baptism they are initiated into the one realm of perfect progress—the Kingdom of God—in which they are quickened and sanctified by the Spirit of Truth, goodness and beauty by which they are enlightened, purified and ennobled and attain to the highest of all attainable things—perfected Christian character.

NEPHI JENSEN.

WHERE ARE YOUR YOUNG PEOPLE?

BY MARVIN O. ASHTON

— OF THE PRESIDING BISHOPRIC —

PRESIDENT! Where are your young people? Don't forget, President, that your young people are just as full of human nature as you were at their age, and don't forget they crave pleasure just as much as the young folks anywhere else. Old Dave Harum used to say, "There's as much human nature in some of us as there is in others, if not more." Now, President, that young generation in your Branch is going to be found in one of these two places. If your community is not providing wholesome amusement for folk, they are going to seek it in a "dive." Don't kid yourself. President, did you ever visit one of these latter places? Take your wife with you some night and drop in and see what's going on. If you are afraid that you will be talked about because of being seen in such a place, get an officer of the law to accompany you. See for yourself what temptation is here. See for yourself that men who run these places are more concerned in the dollar's profit than they are in the virtue of a boy or girl. Someone has wisely said, "If you must, bring merriment to the churches, for the devil will furnish it in hell." In plain English, if your young people are going to these roadhouses because dances and such amusement are not furnished in your community, you have something for which you must answer.

Did you ever figure what a part amusements play in the shaping of our destinies? It's probably true that it is through the contacts we make in our amusements, that many of us pick our partners for life. Some fellow who knew what he was talking about on this subject said, "Education is a good deal like eating, a fellow can't always tell which particular thing did him good, but he can usually tell which did him harm. It's amusements and recreations that he's going to find his stomach-ache." President, it's down in their sweets that we want to guide them. Are you close to the youth? Do they feel free enough with you that they will tell you their problems? Is there a chasm between you and them? If there is, put a bridge over it quickly. You are probably old enough to be a father to most of them, but remember, attitude is what makes you old or young.

Great events in history are the result of little things. We have the steam engine because a sickly lad, James Watt, chose one day to "fiddle" with the spout of his mother's teakettle. Printing came to the world because one, John Gutenburg accidentally dropped into a kettle of dye a wooden letter cut almost absent-mindedly from a tree, with a jackknife. We almost stumbled onto the law of gravity because an apple thumped to the ground under the eyes of observing Newton. An innocent visit of Elo Whitney to a southern American home resulted in the cotton gin and a revolution in the cotton industry. Yes, a flock of birds flying over the bow of Christopher Columbus' ship, shaped the destiny of America.

And you may go on and on.

Yes, lives are made successful or they are ruined by a twist of our wrists. A little planning on our part determines great events in the lives of our young people.

President, plan for your young people. They never needed your kindness and fatherly guidance more than now. This war has given them problems that you and the rest of us haven't had. This war is making difficult problems for them in their love affairs. If ever we should be at our wits' ends in co-operating with them, it is now. Get the people of your Branch to get this vision of things. It will cost something, surely, but where better can we invest our dollars than in the lives of the finest people in the world? What does it profit us if we have a thousand cattle on a thousand hills and because of our false economy our young people are in "dives" and "joints"?

Dr. Bennion TALKS TO YOUTH

THE CREDENTIALS OF THE CHURCH

Questions:

1. By what right does the body of people, known as Latter-day Saints or Mormons, seek to bring joy and happiness to all men?

2. Why is the Church called **The Church of Jesus Christ of Latter-day Saints?**

3. Who is the head of the Church?

4. What means were given to the Latter-day Saints by our Father in Heaven to help them realize the goal of the Church?

There is something very inspiring about the origin of the L. D. S. Church. It had a two-fold beginning, a human and a divine. The human side began by a boy's search for truth. He was a year or two younger than any of you, yet he was seeking an answer to a question of great importance to mankind. Recognising the limitations of his own experience and judgment, and observing the confusion in the minds of men regarding his question, he had the faith, courage, and wisdom to go directly to the fountain-head of wisdom and truth —to God. How appropriate that this boy should place a question of both universal and eternal significance to the Father and Creator of us all! It is not surprising nor incredible that his petition, uttered in humility, faith, and simplicity, was answered.

The other source of our Church lies in Deity's revelation to man. God answered the boy's prayer. Human faith and divine love met and communed with each other. A boy's prayerful and earnest search opened the heavens and God revealed Himself and His will to this boy. Out of this rich experience, came the restored gospel of Jesus Christ, and a small group of people, organised to teach the good news to the world.

The purpose of the Church thus, from the very beginning was made identical with the will of God and Christ. The Church was created as a divine institution, established by Deity with a good and holy work to perform among men. Deity and men were to unite their efforts in the salvation of men.

There is great assurance in this divine origin of the Church. It gives us confidence that our cause is right and that it is of supreme importance. It gives us assurance that God and Christ are with us in this work as long as we are true to its purpose and worthy of their guidance and co-operation. What could be more inspiring than the conviction that we are engaged in the service of our Father and the Christ!

1. **The Priesthood**—To help us achieve the purpose of the Church, our Father in Heaven gave us two divine gifts. The first of these was the priesthood. Priesthood is the authority given to men to act for God in the salvation of men. When it is honoured by those who receive it, it becomes in their hands, a wonderful means of blessing and serving others.

2. **The Holy Ghost**—In addition to the Priesthood, members of the restored Church of Jesus Christ were also given the gift of the Holy Ghost. It is the mission of the Holy Ghost, the third member of the Godhead, to lead us into truth, to testify of The Father and the Son, and to help us follow the right. It was the gift of the Holy Ghost which changed Peter from one who denied the Savour three times and followed "a far off" to one who preached the Christ with complete fearlessness and conviction a few weeks later.

The Holy Ghost is the great medium of revelation between God and man. Through its influence prophets have received revelation and discerned the Divine Will. Through its influence we, too, may gain assurance in the important choices we have to make in life. No doubt, the Holy Ghost has touched the lives of men in all, ages, but its special mission is to be a constant companion to those who have faith in Jesus Christ, repent of their sins, and have pledged their loyalty to Him through the ordinance of baptism.

FORCES'

The young men mentioned here are sons of Brother and Sister Patemen of the Letchworth branch. The parents tell us that, at birth, Stanley was delicate and as he grew in childhood doctors said that that he would not ive. They acknowledge the efficacy of the Word of Wisdom and the power of prayer and to these things ascribe the present physical fitness of A/c Stanley Patemen.

The following extract is from "The Citizen" a Letchworth newspaper.

LOCAL BROTHERS IN THE ARMY

Remarkable success in running has been the leisure-time occupation of A/c Stanley George H. Patemen, R.A.F., son of Mr. and Mrs. H. G. Patemen, 31 Spring Road, Letchworth.

Stanley Patemen, since he left England, has run in nine cross-country runs at Gibraltar for the R.A.F. v. Army and Navy. In summer 1943, he ran in the three miles for the R.A.F. (v. Army and Navy), finishing fourth. In the winter of the same year, he ran in ten cross-country races for the R.A.F. (v. Army and Navy), being first R.A.F. man home on one occasion; three times coming home second, and twice third.

In 1944 summer, he won the three-mile and the mile races on the same afternoon at the Station Sports. He represented the R.A.F. against Army and Navy in the mile race, finishing third. He got the R.A.F. Station Gibraltar Sports badge with one laurel leaf, and added another leaf for his athletics. In Algiers, he won the mile race in the Group Sports for all R.A.F. in the area.

Since then he has been winning races in the Unit Sports, after which he wrote to his parents (on June 13th, 1945): "The weather is grand, but so very warm for such violent activity. . . ."

Stanley Pateman, who is 23, joined up in March, 1942, having previously been employed by the British Tabulating Machine Co., Letchworth. He trained under Mr. Blows.

Trooper Donald William Pateman, who is 19, joined up in August last year. He was employed, in civilian life, as a machine setter, with the Foster Instrument Co. Ltd., Letchworth. He was at Pixmore School, and his brother at Westbury. He is now in India. He is a keen footballer, and is hoping to raise a team there, but he (like his brother) had found it rather a warm climate for vigorous activity, at the moment when he last wrote home. When in Letchworth, he played for the Foster Instrument Co. football team.

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Cpl. Alex Morris writes to his wife, Sister Ivy Morris of the London branch:

I had a grand time last night in Oslo branch.

There are 700 (approximately) Saints in Oslo Branch. Approximately 200 who attend Of course I had to speak and with the aid of an interpreter managed to tell them a little about the British Mission and bore my testimony. It was a very happy occasion, they were so happy to be able to welcome me to Norway.

I think this is the largest branch in Europe. The people attend well to the gospel and hold Sunday School 10 a.m., Meeting 7 p.m. Priesthood Tuesday, M.I.A. Wednesday, Choir Practice Friday, (30 voices). Orchestra 15 to 20, so I am hoping to see a real branch functioning.

The only thing that was strange was the choir did all the singing. They did me honour by singing "Old Black Joe" in English. I enjoyed every minute of it.

I went home with Brother E. Johannsen. they have a nice house on the top story of a large block of de luxe flats with a wonderful view of the city fjord.

They have five or six nice children and I would like to treat them, do you think you could send a little cake of something, scap would be very useful, in fact any small thing like that, a tin of ovaltine or anything for a treat for them. You should have seen their eyes when they tasted chocolate for the first time.

My its good to meet so many Saints, they are just the same, stand around the

aisle talking before and after the meeting shaking hands all round.

We are sleeping in the German buildings and now that we have cleaned them up are quite comfortable.

The children are all rather pale faced but very clean and tidy, they have not suffered like the low countries except the food has been very short and of poor quality. Jerry had plenty of food but not being good they seemed to waste a lot too.

Everyone is keen to learn English and all the children have bits of paper on which we must write our names.

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In subsequent letters to the Associate Editor, he writes:

"I have just had one of the outstanding experiences of my army career here in Oslo, Norway. Perhaps you will think it strange to call attending a Church meeting an experience but that is how I feel about it. To just sit in an L.D.S. meeting and not understand a word of what is being spoken and yet be thrilled by the power of the spirit in the building, this fine L.D.S. Church building.

"G. U. F., as the Norwegians call the M.I.A. was attended by approximately 60-70 of the Oslo saints and a very fine young man conducted the services. On the programme were talks and music, vocal and instrumental, and everything progressed with an easy, pleasing charm and dignity, such as we in England would like to see in all our meetings.

"On Sunday last, I attended Sunday School and enjoyed meeting with approximately 200 saints and children (50-60) of the latter) all of them so happy to be free from Nazi control. Branch President Strang has told me of the imprisonments, 'grilling' and punishments that he and his sons have had to endure and I know that the others have also had to suffer much. Yet all seemed to want to say 'God had cared for us here in Norway'.

"One of the American brethren arrived here today and as he spent some time in Oslo as a Missionary before the war, his coming was a great source of joy to the people. The Mission President has expressed the wish that greetings be sent to the British Mission and to the Church throughout the world, through the pages of the STAR."

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Later:

"I had the pleasure of looking in on the G. U. F. (M. I. A.) social and enjoyed the most excellent programme of music presented by the G. U. F. members.

"The programme consisted of items by the Oslo branch choir, approximately 36 voices, and the G. U. F. orchestra comprising 20 musicians, and several solo items by first class artists;piano, flute, violin and vocal items.

"There was of course some public speaking and elocution and I felt that had I been able to understand the language, I would have learned more about the spirit of the Norwegian people, who, I feel, are great patriots.

"Unfortunately I had to depart from the meeting at 9 o'clock, and I had only heard half the programme. I did, however, enjoy a little ceremony in which Mission President Sansaby and Branch President Strang were presented with bouquets of flowers in honour of their unfailing service during these trying war years. It was a fine moment, charged with real emotion.

"I will remember the G.U.F. social whenever I need to think of a simile for charm.

God bless you and all the British people.
Very sincerely your brother,

ALEX MORRIS.

7386993 Cpl.Morris, Alex M.,
Section 2 181(br) A/L,
Field Ambuance,
Zone 1. B.L.A.

LIBERTY WITHIN THE LAW

UPON being discharged from the army a young man was heard to say: "Now I shall have liberty. Give me freedom from duty as well as freedom from fear, want, etc. Let me think and act as I choose, go and come as I will. Now that I am rid of the Sergeant I shall be free."

All of us have at times resented ethical conventionalities, moral restraints, codes, rules of conduct, parental supervision. "Why," we have asked, "should prohibitions and inhibitions, stand like robot policemen at the corner to tell me when to stop and go, when to turn right or left. Why may I not express myself in action without someone shouting 'Don't'?

The desire to be free, to express oneself, to be unrestrained, is innate and normal and, within certain limits, necessary to growth. When men lose this desire or ambition, or lose the hope that it may be realised, they become negative and ineffective. This tendency to express oneself by independent action is noticable in the very young and, unless crushed by oppression, persists through life. As children begin to notice they begin to explore their little world. As they discover their hands they try to use them; as they become acquainted with their nursery, they desire to open doors into other rooms. So we go through life pushing back our horizons. We resent barriers and bunkers and stop signs. We sing "Don't Fence Me In." we cry with the patriot "Give me Liberty or give me death".

Many of the mistakes of the past have had to do with our failure to realise that freedom, however complete, liberty however untrammelled, can never release us from the obligations imposed by the nature which gave us brothers. True liberty is made complete by loyalty. Loyalty involves restraint and control in the interest of the object of that loyalty. He is really a free man who finds and dedicates himself to a cause which he believes is bigger than himself. He does not resent the limitations which his love for that cause imposes. The mother glories in the limitations of motherhood, in the freedom to serve, in the liberty of self denial.

The young man while he was a soldier thought some of the resraints and army regulations were necessary because he felt he was related to other servicemen and, at times, responsible for their safety. When on sentry duty he was told that the success of a battle, or even of a campaign might turn on his devotion to duty. He did not resent, he was proud of, the responsibility thus imposed and would have died rather than leave his post to seek or assert his freedom.

Returning to civilian life may release us from some of the immediate controls of military discipline, but being a civilian does not release us from our relationship to society. It may soft pedal the 'Must' but it emphasizes the 'Ought'. His reaction to his restored free agency will determine his qualification for transfer to a higher plane. As he contemplates some deed which convention has proscribed he will consider its effect upon those to whom

FREEDOM?

—for whom—he is or may be responsible. He will anticipate the memory which must inexorably follow the act and will avoid the slavery which haunting memory may entail.

Not alone by its effect upon others may the rightness of an act be determined. The act itself, if repeated, may bind a man to a habit as the galley slaves were bound to their oars. Men have lost the ability to act as they wish because they have lost the power to stand by a choice when made. They are forced to shamefully bite the dust before the enemy, when but for their mistaken idea of liberty, they would have won the battle.

Many men have passed the stage where they **could** stop if they **would** and, too late, would give their lives to stop if they could. They lost their priceless liberty as the dog lost the bone when he jumped at the shadow. One may say he is free to extend his hands to the manacles but we ask 'is he wise'? May we not determine his fitness for liberty by noting how he uses it.

No, it is not the code which binds us. It is our relationship to others and to Him who said "Take my yoke upon you" and "The truth shall make you free". His yoke is not a burden but the means by which the burden, which is as universal as life—which is life—is made easier and lighter.

The robot policeman at the corner with its red and green lights and its warning whistle or bell, does not abridge your freedom. It guarantees it against the thoughtless or wilful intrusion of others. No young man you have not been released from duty nor will you be while life lasts. When you draw your ration of rights you must take with it an equal ration of duties.

To say 'I want freedom from duty' is to ask for rights without obligations, freedom to act without responsibility for action, to be allowed to get without giving, to buy without paying, to insist on having what I am unwilling for others to have. Demobilization will transfer millions of men from the plane of 'MUST' to that of 'OUGHT'. Let us prove ourselves worthy to live on this higher plane. Let us define out terms and discriminate between liberty and license. Let us listen for the voice of the 'sergeant' of conscience and voluntarily keep in step while the drum beat of our hearts sets the pace.

HUGH B. BROWN.

BRITISH MISSION

DISTRICT ACTIVITIES

LIVERPOOL.—On 21st June, four candidates were baptised into the Liverpool branch of the Church. Enid Mary James, aged 10 years, Trevor James, aged 15 years and Margaret Vera Helena James, aged 17 years were baptised by Elder Ralph E. Slade. Brother G. E. Patey confirmed Enid and Trevor James, while Brother W. Challis confirmed Margaret James. At the same time Joan Marion Smith, aged 16 years was baptised by Elder Slade and also confirmed by him.

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SHEFFIELD.—Sheffield District Conference was held on Saturday and Sunday, June 30th and July 1st. On the Saturday the Relief Society, under the direction of Sisters Mary Laycock and Elsie M. Quinney, District Relief Society Supervisors, provided a splendid tea, after which a first class programme of drama and music was presented by the M.I.A. under the direction of Sisters Winifred Bailey and Jane Birkhead, District M.I.A. Supervisors.

Three sessions of the Conference were held on Sunday and all were well attended. Sunday School and Primary children presented the programme in the morning. In the afternoon the sisters received instruction from Sister Florence B. Dunn while the Priesthood met with President Hugh B. Brown. The evening session was inspiring and unlifting through the talks given by District President George H. Bailey and President Brown, who reiterated his message of promise and warning to the saints from the 1st Presidency.

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LONDON.—Following up a policy of Auxiliary co-operation in the branch, two functions were held in the new London branch recently. On Saturday, 14th July, the M.I.A. sponsored a dance to raise funds for the Sunday School of the branch to enable them to take the children to the seaside for a day's trip. On Wednesday, July 18th the Relief Society gave a supper to the Priesthood, the group afterwards enjoyed items rendered by some of those present. Both occasions were most successful and well attended.

BIRTHS

WARNES.—The infant son of Brother and Sister A. Warnes of the Clayton branch, born May 22nd, 1945, was blessed at the last meeting of the Clayton branch July 21st by Elder Fred Laycock and given the names of Roger Arthur Hugh.

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OSBORN.—A daughter was born to Sister Violet Osborn, wife of President Ernest Osborn, of St. Albans branch, on April 27th, 1945. The child was blessed by her father on June 3rd and given the name of Jeanette.

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McCABE.—In Dublin, on July 16th, 1945, the baby son of Sister Maud E. Retz McCabe and Mr. Edward McCabe was blessed by President Hugh B. Brown and given the names of Gilbert John Retz.

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DEATHS

ECCLES.—The death occurred of Elder John Eccles at the age of 80 years on Wednesday, June 27th, 1945. He had been a member of the Church for 37 years and died in full fellowship with a strong

testimony of the Gospel. A short service preceding interment was held in the home of the brother conducted by Elder Eddie Preston, Elder John Owens was the speaker.

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BEECHING CHOWDHURI.—The London Branch suffered a loss in the death of Sister Eleanor Maud Marie Beeching Chowdhuri, a member of long standing and great service, on July 14th, 1945. She was baptised into the Church at a very early age, being the third generation of the family of Beeching to become members. Affectionately known as "Maudie Beeching" to many in the London District, this diminutive sister endeared herself to the hearts of many saints and many, many friends outside the Church. Her life was one of personal service to her fellowmen, and almost her last days in hospital were spent in work for the hospital bazaar, despite pain and difficulty. She was buried on Wednesday, July 18th. Her body rested in the London branch Chapel for 24 hours preceding the service, conducted Elder Albert Willmott. President Hugh B. Brown paid great tribute to this sister in his address. A short service was held by the grave conducted by Elder Norman Dunn.

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PORTER.—In a small cemetery, surrounded by the green fields she loved, and with the air heavy with the scent of summer flowers, "Granny Porter" aged 100 years 9 months was laid to her last earthly rest 20th July, 1945.

Sister Johanna Porter, was born at Cowes, Isle of Wight, 5th October, 1844, and joined the Church when she was 15 years of age. At her death, therefore, she was the oldest member of the Faith in Great Britain.

All her life she has been faithful to, and active in the Chuch. Her mother, Mary Ann Tippett, was one of the first converts in this country, and it is recalled that this good Sister tracted and preached the Gospel for miles around the area of Swanage with her young daughter Johanna accompanying her. It has never been "Granny Porter's" lot to be able to mingle much with the Saints, home environment kept her far from Branches for many years, but to her dying day she remained faithful and true to the teachings of the Church of Jesus Christ of Latter-day Saints. Her favourite book was the Doctrine and Covenants. The writer can recall her, only some short while back pouring over the pages of this sacred volume with her magnifying glass, reading a few sentences, then with head erect and a far away look in her eyes, pondering upon the meaning of that which she

had read. Up to the last month of her life, mark you, she kept Fast Sunday in strict observance, a whole 24 hours she would abstain from all food and drink, that is something we younger ones might take special notice of. She was a faithful "Full Tithe" payer also. Her daughter Ruth A. Tomes holds in readiness now for sending to the Branch President her last earthly tithing. Dear Faithful Granny Porter.

"Read and learn the scriptures while you are still young, my dears, because you cannot remember so easily when you are old, and the scriptures are the Bread of Life" is the advice she would give to the young ones who always seemed to gather around her when she was able to attend meetings.

The funeral Service took place in the home of Brother Eugene and Sister Ruth A. Tomes at Waterlooville, near Portsmouth, where she has lived for many years.

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The Norwich, Liverpool and Newcastle Conferences which were scheduled to meet July 22nd, July 29th and August 12th respectively have been postponed. Liverpool Conference will now convene on August 26th, Norwich, September 2nd and Newcastle, September 9th.

Since his return from America, President Hugh Brown has held Conferences with the Saints in the following Districts:

London	May 27
Birmingham	June 3
Servicemen's Conf.	June 10
Bristol	June 17
Leeds	June 24
Sheffield	July 1
Manchester	July 8
Ireland	July 15

He will be in Paris on the 22nd July, to hold a Servicemen's Conference there and on July 29th at Basle, Switzerland, for a Conference with the Saints of that Mission. He expects also to visit Marseilles, and Rheims in France and Liege, Belgium and will return about August 10th.

The theme at the Conferences has been largely one of the gathering of the Saints. In a number of instances, Branches have been consolidated and the Saints advised to meet together as often as possible, to support and sustain one another, in the hope that there may be built up in this country something comparable to the Stakes of Zion in America, that the Church can take its rightful place as a recognised organisation in the larger communities.

It is proposed to buy or build suitable places of worship in central locations and it is hoped that the spirit of Church beautification and co-operative effort may result in an improved situation for all concerned and more active Church organisation, even if there may be fewer Branches and Districts.

In London, four Branches have been consolidated into one, the same was true in Leeds. In the Irish District where two Branches are so far apart, they will operate separately without being known as a District, each Branch dealing directly with the Mission Office.

MISSION AUXILIARY GUIDE

Decision has been reached, and the Mission President has granted permission, for the **Mission Auxiliary Guide** to be printed. It has long been felt that the Guide should be presented in a better form than we have been able to do thus far. The first issue of the new British Mission "Auxiliary Guide" will be distributed with all "STARS" sent out for September.

Every member of the Priesthood and Officer should have a copy. Instructions and advice, lessons and material necessary to the proper functioning of all Priesthood and Auxiliary work will be contained in each issue — **one month in advance. Please note that September issue will have material for October—and so on.** This gives time to prepare special programmes etc. Obtain a copy of September "STAR" for your copy of "The Auxiliary Guide".

DISTRICT ACTIVITIES *continued from page 243*

It was a very impressive ceremony in that little room, amassed with floral tributes from those of her family and friends who loved her. Elder George F. Poole, President of the London District took charge of the proceedings, paying tribute to the old friend and Sister he had known for many years. Sister Eda V. Longbone representing the Mission Office, also bore tribute to "Granny Porter" whom she had known and loved for a long while. The last speaker, a newer friend, but none the less fervent, was Elder Darwin Gublar of the U.S. Army. Granddaughter Pearl Tomes rendered the music for the occasion. Brother Poole dedicated the grave.

This faithful Sister has to her credit 6 children, 20 grandchildren, 17 Great Grandchildren and 2 Great Great Grandchildren.

EDA V. LONGBONE.

SHEFFIELD DISTRICT

announce their

SUNDAY SCHOOL AND PRIMARY CONFERENCE

SEPTEMBER 8th and 9th

If you would like to attend, you will be welcome

MOTHER-IN-LAW

By EDITH LOVELL

GRACE found the timetable on a rainy Sunday afternoon, Beth had put on her coat and tied a scarf around her bright hair, and Grace had almost said, "Don't go out in the rain, Beth; you'll catch cold!" Almost. She remembered in time that it would sound mother-in-lawish, and held her tongue. Beth went out in the rain and turned south toward the path over the slope at the end of the street.

Grace picked up the book Beth had been reading and a folder fell out of it. It was a railroad time-table. Grace stared at it silently and realised what it meant. It meant Beth was going to leave her and go back to her aunt in Texas. It meant that Beth couldn't stand it here any longer. It meant that Grace had failed as a mother-in-law. She had tried so hard! She had come to love Beth deeply. Where had she failed? What had she done?

Grace could remember every detail of that crisp fall day when Beth had arrived.

"Well, all dressed up to impress your new daughter-in-law!" Bill Johnson teased Grace, as she hurried into the little station. Grace smiled nervously and smoothed her new gloves.

"How soon will the train be in?" she asked.

"Any minute now," said Bill, "Yep, here she comes."

Grace looked quickly to see if her stocking seams were straight. She hoped she looked all right. How should a mother-in-law act? Mother-in-law is such an alien word! She did want Tommy's wife to like her.

Tommy had written,

". . . so I'm sending Beth to you. There's no use of you both living alone. You'll be less lonesome together, and Beth hasn't any folks at all except her aunt and uncle here in Texas. She'll be the daughter you'll always wanted. Take good care of her for me, will you, Mom?"

The train wheezed to a stop. Watching the steps, Grace thought, Let's see, I musn't be bossy, or prying, or critical.

Then Beth stepped off the train. She was tall. Poised. She wore a brown suit and a brown felt hat. She looked around an instant and then walked quickly to Grace.

"You're Tommy's mother," she said.

"Hello, my dear," said Grace. She put her arms around the girl and kissed her. Beth's skin was fresh and sweet; Grace feld a surge of warmth in her heart.

They smiled at each other, and then, because there was so much to say, Grace couldn't think of a thing.

"The car is out this way," she said, feebly, and picked up one of the suitcases. Beth picked up the other and they went to the car.

"You must be hungry," said Grace. "It's almost noon,"

She drove down town to Weston's best cafe. At the cafe, Grace's shyness subsided. They ordered.

"Now tell me about Tommy," Grace said.

"He's fine," said Beth. "Or he was when he left. He doesn't know where he's going, of course, but I guess it'll be overseas." She looked steadily at Grace.

"I have expected that," said Grace quietly.

"He's a grand guy," Beth's voice was husky. "We—I—," she stopped and then tried again. "You must be proud of him."

"I am," said Grace. She felt that she must say something to make Beth know she was welcome.

"I want you to know how glad I am you came here to stay with me," she said. It sounded like a speech, and Grace hadn't meant it that way at all.

"Thank you," said Beth.

When they were in the car again, Grace

said suddenly, "Oh, your trunk. I forgot about it. Shall we go back and pick it up? If it isn't too big, I think it would go on the luggage rack."

"I—there isn't any trunk," said Beth. "Just my suitcases."

"Oh," said Grace. She wished she hadn't mentioned it. She didn't care whether Beth had one piece of luggage or twenty; she was only trying to be thoughful.

I'll be more careful, she vowed mentally. I won't pry.

So at home she showed Beth to Tommy's room, which was to be hers, and then left her. She fussed around making a chocolate cake, fixing the roast which she had bought for the occasion. Her mind raced ahead to the days when she and Beth would not be strangers. Beth was a lovely girl—exactly the way you would want a daughter to be. Oh, they could make quilts and linens for her, against the day when Tommy would come back and they would want a home of their own. Grace was clever with a needle; she had often thought how much she would enjoy teaching a daughter to sew. She was glad Beth had no hope-chest.

Judiciously, Grace decided not to mention sewing until they knew each other better.

Grace set the table with her best cloth, a linen one with cutwork embroidery. She used the silver candle sticks with fat red candles in them, and the flames danced on the surface of the shining dishes. The dinner was perfect. Beth fingered the lovely linen cloth in appreciation.

They talked of Tommy. Beth told of his training hours at the airbase, of the other couples who were their friends, and of their picnics and Saturday night dances. Grace listened hungrily, for Tommy had not been home for over a year.

After supper, Beth insisted on washing the dishes. Wiping them, Grace blessed the bond that bound her to Beth.

THEY fell into a pleasant routine. Grace woud cook breakfast and they would eat together. Then Grace would go to her job at the library, while Beth did the housework. She always kept supper ready when Grace came home; her cooking was plain, but tasty. Grace found herself wondering about Beth's childhood, and how she had been brought up. Beth never mentioned her home in Texas. When a letter came for her, Beth said, "From my aunt, where I lived." That was all. Grace scrupulously avoided all mention of Beth's former life; she didn't want to pry. Beth was neat, and quiet; she had an undefinable air of gentle breeding about her. Grace tried to be careful about pressing her cothes; she had her hair set every Saturday morning—she didn't want Beth to think she was slovenly.

But there was a wall of reserve between them. They were too polite, Grace thought. Yet, being a mother-in-law, how could she be otherwise?

There were nights when Grace could hear Beth move restlessly about her room, and mornings when Beth's eyes would be swollen and red from crying. Several times when Grace had heard Beth's restless footsteps, she had gotten out of bed to go to her. Then she would look down at her old-fashioned flannel nightgown and decide against it. Maybe Beth would think she was nosey. Besides, her nightgown looked so back-country.

And then there was the baby that was coming. Grace had guessed it almost at once. She said nothing, and waited expectantly for the time when Beth would tell her. Oh, it would be such fun to make baby things and to take care of a baby again! But Beth said nothing, even when her condition became apparent. Grace knew that Beth should go to a doctor, but how could she suggest it? That would be interfering! Grace remembered how she and her own mother had planned for Tommy, and how close was the bond between them as they sat together and made tiny nightgowns. But Beth was remote, and Grace dared not intrude into her silence.

GRACE looked again at the time-table. If Beth left now, there would never again be an opportunity for Grace to win her friendship. That precious grandbaby would be born in Texas, and Grace

wouldn't see it for years. A feeling of urgency shook her. She thrust on her goloshes and coat and hat and hurried out of the house into the rain.

Walking toward the hilly path at the end of the street, Grace's thoughts cleared. Beth had walked this way alone many times. Maybe she liked to be alone. Maybe she didn't like living in the same house with her mother-in-law. Maybe she would like a little apartment. Humbly, Grace decided she would ask Beth why she didn't like it in Weston, and what could be done to make her happier. More picture shows? Some new books? Invite more young people in? An apartment?

At first the path was steep, and then it veered off into a gully where aspen trees grew thick. It was there that Grace found Beth, crumpled up beside a fallen tree. Her clothes were soaked with rain, and she was crying.

"Beth," Grace cried sharply. "Beth, are you hurt?"

"N-no," said Beth. "I slipped and fell. Twisted my ankle a little, but I'm all right. It's nothing." But sobs shook her shoulders. Her tears mingled with the rain streaking down her cheeks, and the eyes that she raised to Grace's showed a stark aloneness that clutched at Grace's heart.

Relief that Beth was not hurt flooded her, and anger, too, that the girl had gone walking in the rain.

"Beth, get up! Your clothes are soaked, and you'll have pneumonia. Why, you ought to know better, in your condition, to take such chances!"

Aghast, Grace heard her own voice, scolding. Hot tears blinded her. She put her arms around Beth to help her to her feet.

"Oh, you'll get muddy," Beth protested. Shocked, Grace thought, Why she thinks I care more for my clothes than I do for her!"

Grace's voice trembled with honest emotion.

"Muddy? Beth, I'd die if anything happened to you. I love you as much as I do Tommy. You— you're my daughter!"

Beth raised her head in surprise.

"Oh," she said brokenly. "You do care, don't you!"

She began to cry again. Grace put her arm around her and helped her limp home.

Grace put Beth to bed in one of the big flannel nightgowns. She put a hot-water bottle at her feet and brought her a glass of hot milk. They both cried a while, and their tears washed away the wall between them.

After a while Beth began to talk.

"I wanted to tell you about the baby, but I was afraid maybe you'd think I was—just someone for you to wait on." She drew a deep breath. "Your clothes, and your house and everything is so—so perfect—and I don't know how to sew, or anything."

Her eyes pleaded for understanding. Grace was appalled. All those months when she had been so careful of outside appearances, she had been driving Beth further from her. Because she had kept herself from asking questions and making suggestions, Beth had thought that she wasn't interested—that she preferred to remain a stranger! Oh, she hadn't been a mother-in-law, but she hadn't been a mother either! Grace had made a discovery Mothers-in-law are meddlesome because they do care, not because they don't.

Beth was talking again. "Aunt Lydia was good to me, but she was always so busy; I helped with the housework, and she did all the sewing There never was much money, so after high school, I worked at the laundry to help out. Then I met Tommy. It didn't seem possible for him to love me; he's so wonderful, and I'm so—ordinary."

"You suit me exactly," said Grace firmly.

After a while Grace went out and found the timetable and put it in the kitchen fire.

POETRY

Selections from the works of the Greatest Poets

ON HIS BLINDESS

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent.

To serve there with my Maker, and present
My true account, lest he returning chide,—
Doth God exact day labour, light denied?
I fondly ask: But Patience, to prevent

That murmur soon replies; God doth not need
Either man's work, or His own gifts; who best
Bear His mild yoke they serve Him best: His state

Is kingly; thousands at His bidding speed
And post o'er land and ocean without rest:
They also serve who only stand and wait.

JOHN MILTON.

NEWSPAPER COMMENTS

MORMONS AS BIRTH-RATE SPUR

Mr. W. B. Cochrane—"just an ordinary man"—picked up a panoramic picture of 15 Mormon families with their 283 children.

"That's the way to increase our population," he said to himself.

He was so struck with the idea that he sat down and wrote a letter to the Government suggesting that the whole of the Northern territory—about one-sixth of Australia—should be handed over tax-free to the Mormons.—British United Press.

HEALTHY MORMONS

Recently published statistics show that the Mormons—who nowadays are almost entirely monogamous—enjoy better health that any other community in the world.

The Mormon figures have been compared with the average figures of six leading nations of the world, with the following results (the Mormon figures are given second):

Diseases of the circulatory system, 196, 115; kidney disease, 44, 23; tuberculosis, 120, 9; cancer 119, 47; diseases of the digestive system, 73, 56. The death-rate of Mormons is 8.1, compared with the other nations' 13.8.

A partial explanation is that Utah, where they live, has an unusually healthy climate. More pertinent is the fact that the Mormons stictly adhere to the rigid rules of hygiene laid down by the founders of their society. They are not permitted to use alcohol, tobacco, or coffee; they eat little meat, but consume plenty of vegetables and fruit. They contend that anyone who follows their health rules would have as good a chance of escaping disease as they have.

ALPHABIBLE QUIZ

A King who sang Psalms.

D.....

A Prophet who was imprisoned with Lions.

D.....

A King who captured Babylon.

D.....

This boy sold his Birthright

E.....

This Prophet was carried up to heaven in a chariot of fire.

E.....

This orphan maid became a Queen.

E.....

A Governor of a Jewish province who trembled at the preaching of a famous Missionary.

F.....

This man was also a Governor who listened to that same Missionary giving his defence and acquitted him.

F.....

The Man and the Bird

ONCE upon a time there was a man who had a very nice garden. Every day a pretty little bird used to come and see him. It sat upon a tree and sang its sweet song over and over again.

The man thought the song was very pretty, but after a while he began to wish that the bird was his own, like all the other beautiful things that were in his garden.

So he caught it; but the bird sang no more.

"Why do you not sing to me?" he asked the bird one day. The bird remained silent. "You **must** sing to me" said the man, "you must sing like you used to. If you do not I will put you in a pot, boil you and make broth of you."

"I cannot sing in prison" said the bird. "Set me free and I will give you a gift worth more than all you now possess."

So the greedy man let the bird go free. It flew off to the top of a tree, then said;

"Here is the gift of which I spoke. It is a piece of advice. **Do not take what is of no use to you.** A bird in prison will not sing. A small bird in the pot makes little broth."

And the wise bird flew away.

DOUBLES

I often wonder if two waves
Are exactly like each other,
And if a wavelet family
Has features like their mother.
And when I sit before the fire
And watch each flickering flame
I cannot think that any two
Are fashioned quite the same.

The snow flakes they all look alike
To ordinary folk
But I'm told they don't look quite the same
Beneath a microscope.
I wonder if in this big world
That anyone will see
My double—that's a freckled girl
That's quite as quaint as me.

Answers to Last Month's Alphabible Quiz

ABSALOM : AGRIPPA : ABEL : BENJAMIN : BELSHAZZAR
BARABBAS : CYRUS : CAIAPHAS : CORNELIUS

Woman's Point of View

Women and Education

AUGUST is a month specially included (I believe) in the calendar for the express purpose of giving kid-brothers and sisters an opportunity to leave school. Permanently, I mean, not merely for a vacation, but for the big adventure—getting a job.

In lots of instances the boy's intelligence and education make the choice of a job simple to the point of inevitability, but where academic training has been sparse and the child shows no signs of being a prodigy, the problem of how to act becomes more acute.

My own experience of this situation centres around by young brother. He is a likeable youngster, not brilliant, with decent manners without being a prig, and at fourteen he wants a job.

Now, we could pen him to a terrible respectable job in an office which he will hate and probably lose after a week, and with it much of his self-confidence and self-respect, or we can let him try what he thinks he would like to try, which is to work on a farm, and make sure that we who love him are right at his back.

My mother is a wise soul, she is not delighted that her youngest son has chosen the life of a farm-labourer. But she has vision, and she is prepared to teach him what men have sometimes derided—that is "the dignity of labour". She has let him feel that, contrary to being ashamed of his choice, she is going to feel very proud—if he lets her.

Good manners will still be expected of him, even after a day in the sty's. And he will be encouraged to read the sort of stuff which will make his mind fertile and fruitful as the fields which, one day he will plough.

His mother and I, his sister, will not omit to mention his calling, with pleasure and dignity, to our friends. Lots of women, like my mother, are facing this same set of circumstances. And this August they must find within themselves a greater understanding, consummate tact and that intangible possession of the few, which is—VISION.

Incidentally—

HERE is a film which you are sure to find really enjoyable:

"Henry V" with Laurence Olivier in the title role, brings Shakespeare to the screen and is not too Hollywoodish to impart a really Globe Theatre effect. Educational and manages to be entertaining and often amusing.

* * *

Women of the Pen
"The Brontes"

"COLD in the grave and fifteen wild Decembers." The tiny black village of Haworth, home of the famous Bronte Sisters, also nurtures these terrible, soul-depressing seasons. To know the Bronte Sisters, one must see and know their home, the wild beauty of the moors, their starkness; which has a cruel loveliness, set to the music of a moorland wind.

You must see the real "Wuthering Heights" washed by a sea of heather, ugly and pitiless in December, solitary and desolate in June. You must know, as I have known, the villages among whom they lived, if you would understand how the consumptive Charlotte came to write "Jane Eyre" and how the passionate Emily dipped her pen in bitter frustration and gave the world Heathcliffe and Catherine Linton and love and agony and called her first born "Wuthering Heights".

You must see the "Black Bull" into which Bramwell Bronte used to slip, to drink himself to death and to add to the misery of his sisters. You must feel for yourself the gimlet gaze of Old Reverend Patrick Bronte, because that look dominated the pen which produced "Villette" and "The Professor" and "Jane Eyre".

You must see all these things, for it was the wind-haunted moors which fanned the spark of genius into flame and gave the world great literature from the inspired pens of Charlotte, Emily and Ann Bronte.

E. RUSSELL.

Readers' Poetry

MY THANKS TO GOD.

For my strength, my health, my life,
I give thanks to Thee;
For Thy help amidst the strife
I give thanks to Thee.

For my lips to praise Thy Name
For the gospel I acclaim,
For the Priesthood still the same,
I give thanks to Thee.

For my convalescence now
I give thanks to Thee.
Help me now to keep my vow
Giving thanks to Thee.

Help me now to overcome
Things that I have left undone,
Help me preach to everyone
And give thanks to Thee.

For the faith I have in God
I give thanks to Thee;
For Thy everlasting word
I give thanks to Thee.

For the gifts I can obtain,
For the peace I can acclaim,
For my being freed from pain
I give thanks to Thee.

M. LEE (Sister)

These lines spring from a thankful heart, the heart of a sister who has felt the healing influence of the Holy Spirit of the Lord, manifest through the Priesthood.

"THE VITAL SPARK."

by Norman Dunn (1920.)

Written upon his return to "Civvy Street" after World War, 1, these lines carry a vital message to many in a similar situation a quarter of a century later.

Feeble burns the spark within,
Oft obscured by dark'ning sin,
Vain ambition, love of pelf,
Envy, anger, pride in self——
"Father, kind, Thy wrath relax!
Quench Thou not 'the smoking flax'!"

Someone to the troubled soul
Whispered; "I can make thee whole,
Heal thy wounds through penitence,
Aid thee in thine abstinence——
Lift thine eyes unto My face.
Let Me aid thee by My grace."

'Neath the Spirit's influence, lo!
The feeble spark becomes aglow.
Breath of Heaven fans it bright
Till it shines with Heavenly light.
Lift restored, the soul made free
Joys in new-won liberty.

"EVERY KNEE SHALL BOW . . . EVERY TONGUE CONFESS"

Preaching the Gospel in a War Factory

Clifford Hartley of Wigan Branch, Liverpool District

I ARISE at 6 a.m. to enable me to catch a succession of buses that carry me to my work ready to start at 8 a.m. It is an unusual occupation that I am engaged in, one that has been brought into existence through the requirements of the war, and it is therefore interesting, to a point. The point being that a certain amount of time is left vacant between starting and stopping of the electric furnaces. This time is of great interest, inasmuch as I am able to talk both with and to the other men in the shop. To take them in their order will prove the easiest method for me to describe them and their thoughts and reactions to the Gospel.

Firstly, there is Taffy; a Welshman, the young man with whom I work, aged twenty-two, of limited education and who in his efforts to overcome this handicap, loudly asserts at every opportunity that "he knows". I like him! because he listens carefully to me when I try to teach him the Gospel, and out of respect he has stopped swearing and does not smoke near me.

He is married, with one boy, a stepson, and he is of the material that good men are made. He questions the ideas I put forth and we have some very good talks though the Gospel seems to him to call for more than is necessary.

Next to us work Tommy and Amos. The first a very talkative man, with a keen sense of humour—and the second, a quiet reserved man of about fifty years, who appears to always have his pipe in his mouth. I have had very little to do with Amos so therefore cannot write much of him.

Tommy—yes—he is very active mentally and quite recently I had a few words with him of a stormy nature, caused by my accidentally bumping into him whilst he was working. He seized my face in a well known ju-jitsu grip and I was unable to get loose despite all my efforts. More strong words followed—but eventually the foreman came up and called for explanations from both of us. He heard us in silence and then called for the matter to be dropped there and then.

We resumed our work but I felt far from happy and after a lapse of time and much mental prayer I went to him and apologised. He shook my hand and stated his own regrets at his action, and he had to get up and leave me because he was crying. Yes! Tears were rolling down his face as he expressed his regard for me, and told me that because of me he had quit swearing. I believe I have made a friend there. He has a wife and one child and speaks very affectionately of them and also shows respects for my views, but cannot see why they should apply to him.

On the other side is Wilf' and Bill two fine men with whom time passes very quickly when discussing religious topics. One night, I gave them two pamphlets to read, the Friendly Discussion, and Joseph Smith's Own Story, and in order to give them time to think over them I kept away for a while.

When I did eventually find time to go to them, Bill bluntly told me that he had read the Own Story, and that it COULD-N'T happen—No Sir!—Had such an event taken place the whole world would have known of it, almost at once.

The American government would have

sponsored its declaration to the world and the leading churches would have followed the prophet, or at least have given him a place of honour in their organisation. All efforts to reason with Bill were of no avail—no argument—no! not even Biblical quotations would move him from his opinion. On the other hand, Wilf was open to discuss the matter but firstly confessed to membership in another church, and added in rather an embarrased manner that he believed in prayer and occasionally knelt down to pray.

This prompted me to suggest that if he wished to know the truth of what he had read, that he follow the admonition of the Father and ask Him in faith to manifest the truth of it to him. His conception of God was the next point of discussion but unfortunately work called again and we had to postpone our talk. However, the gist of his ideas seem to be that the event may have taken place, but that it does not affect him in any day.

Then comes Harry and Terry. The former, what we would call a "hard boiled man" of about 45 years of age, the latter a youth of nineteen years without education whatever. The first named condescends to acknowledge my existence and goes so far as to agree with me that my advice to quit smoking would help him get rid of a chronic stomach complaint he is suffering from. Needless to say he still smokes, though not quite so many. I still persevere with him, though occasionally I have to put up with a rather crude joke at my own expense, though I think we are becoming better acquainted. As for Terry, I have learnt that his home life is not quite so happy, nevertheless he asks questions and seems eager to learn but there seems to be the fear behind his mind of losing the esteem of his workmates and now and then he breaks out into a fit of bad language that surely must shame the powers that prompt it. I talked quietly to him and eventually persuaded him to refrain from swearing if I was near. An incident that impressed me very much with Terry was as follows: He was prompted by someone to show me an obscene card whilst I was conversing with two other men, Taffy and Ernest (of whom more later). He placed it in front of me but I felt prompted before he came to ignore what he was doing, as I had an odd feeling that something was afoot when I saw them approaching and laughing. He asked me my opinion of the card, and I told him that if he continued carrying it around and letting his mind follow that sort of thinking he would finish up a criminal. He told me that only two men in the shop had refused to see the picture, Ernest was one and I was the other. I urged him to destroy it but he said he could get money for it, that it was worth at least five shillings to him. I looked at him for a moment, and then I offered him the five shillings if he would destroy the picture there and then. His face turned red and after a moments hesitation he replied, "If it means so much to you to have it destroyed, I'll do it now for nothing" and he tore the offensive thing up and threw it away. I offered him the five shillings again but he refused and again repeated the same sentiment. The other men walked away except Bill, who had come up unnoticed. To him I remarked, as well as the lump in my throat would allow, "There is a great deal of good in Terry and he has proved himself as having character, if only he could be placed in the right environment."

As to Ernest, I expressed my appreciation of hearing of his attitude and I also learnt that he was a non-smoker. It is a little difficult to discuss spiritual matters with him, because he mostly agrees with me but won't do anything about it himself. I enjoy talking to him and occasionally he will express a thought that proves he is listening with interest to what I say. Ernest is married and has two children and I find that as regards family life we run together in our concepts of what is right and wrong. I gave him two pamphlets also to read but at the time of writing this article I have not had the opportunity to hear his thoughts about them.

George, he is the charge-hand, is somewhat of a sombre type, maybe due to the responsibilities of his position, is married and has a girl seven years old, physical conditions preventing his family from increasing and this is one of his main regrets. In talking to him I found a ready and very attentive listener but it is difficult to form an opinion of what effect I

have made upon him. I glean a little satisfaction from the fact that he told me he and his wife had been in my home town and had seen a board advertising the rooms of another church and they had wondered if that was our own hall. I gained a half promise of their attendance to one of our Sunday meetings sometime. And so it goes on.

But let me relate one more instance. Shortly after starting work here, I received a summons to go to the Assistant General Manager's office. As this summons came through George, the charge-hand, I expressed surprise and asked if it was the general rule. He informed me that it was not and made some remark in reference to it.

I proceeded to the office and noted the time as being five minutes past ten when I arrived there. Mr. L——, the A. G. Manager soon came in and engaged me in conversation relative to my application for my release. He paid me the compliment of saying he believed I was an honest man, maybe the only really honest man he had on the firm, because of what he had heard about me. I gathered from his remark that the "works telegraph" had been in operation and that I had been the subject of much talk as "that Mormon," and this has since been proved by the covert glances cast at me when I have been in other parts of the works.

However, Mr. L——, soon left the matter of my release and began to discourse upon his beliefs, as a member of the Church of England, and he made a statement I would like to mention here "that he believed we were in the Saturday evening of time, and the only thing that could save the world was the coming of the Divine Dictator; then, and only then, would there be an assured peace upon this earth". After a lengthy discussion lasting an hour and twenty-five minutes I was permitted to return to my work. I have since sent two Improvement Eras to Mr. L——, but do not know, as yet, his reactions.

The principle thought engendered in the writing of this article has been to try and impress upon our members the full value of their membership in the Church. I stand amazed when I think that I, alone of all the hundreds employed here should be singled out because of my beliefs to make a statement of them to the Assistant General Manager and also to have the opportunity of preaching to my workmates. I thank the Lord in all humility for the opportunity thus afforded me and I thank Him for the testimony that is burning within me and that grows in strength as each succeeding day brings opportunities like the foregoing to preach the Gospel. I have been able to give a number of pamphlets and tracts, including a few STARS out among the men, but the results of my labours are in the hands of the Lord.

I earnestly pray that as we go forth each day we may make each moment of value, and watch for these opportunities to give the message to someone. These are indeed the "last days," "and he that thrusteth in his sickle to reap" shall indeed be blest with power from on high, and shall be one of those to whom the Lord will say "Well done thou good and faithful servant".

Marriage and Divorce—*(Continued from page 230)*

should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve until the last day."

The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity.

What therefore God hath joined together, let not man put asunder.

God bless these young couples who must make new adjustments, some under trying circumstances, when the boys and husbands come home from war, and God bless us all to look more earnestly and prayfully and sincerely upon the sacredness of home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

A DECLARATION OF BELIEF regarding Governments and Laws in general, adopted by unanimous vote at a General Assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirkland, Ohio, August 17th, 1835, with the following preamble:

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood:

1. We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4. We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that ruler, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

—Doctrine and Covenants 134.

THE LUDO PRESS LIMITED (T.U.), 373 Earlsfield Road, S.W.18